



# NERVOUSNESS

A BRIEF AND POPULAR REVIEW OF  
THE MORAL TREATMENT OF  
DISORDERED NERVES

By

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What I mean is, I want to know if I can  
 get out of this place - that is, I want to know  
 if I can get out of this place - that is, I want to know  
 if I can get out of this place - that is, I want to know

As you can see, I am a little bit of a  
 fellow who is a little bit of a fellow who is a little bit of a  
 fellow who is a little bit of a fellow who is a little bit of a  
 fellow who is a little bit of a fellow who is a little bit of a

## INTRODUCTORY

THERE can be no doubt that there is a relation between true religion and medicine of a fundamental character. The words health, wholeness, and holiness are from the same root and are all allied. No man is in health who is not sound in spirit, soul, and body ; and any true or great physician must be able to treat all these, whether he be called parson or doctor. Especially is this the case in functional nerve diseases of which I now speak ; for the successful treatment of which not only medical knowledge is required, but an experimental acquaintance with the needs and sickness of spirit and soul, that so often in these cases complicate those of the body.

# NERVOUSNESS

## I

### MAGNITUDE OF THE EVIL

THERE can be no doubt that disordered nerves are everywhere increasing. I do not speak here of organic nerve diseases of the brain or spinal cord, producing such symptoms as paralyses, spasms, anæsthesias, or atrophies, but of functional nerve diseases of all sorts. These nerve sufferers abound all over the world, but are said at present to be least numerous in Germany, Russia, Italy, and Spain, more numerous in France, more so still in England, and most of all in the United States.

It is certain that, with the increasing evolution of the brain, which is being worked harder and harder every day,

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and kept at a continually augmenting strain and pressure, these functional nerve troubles must increase. On the other hand, the strain on the body is certainly less ; for not only is labour-saving machinery everywhere more in use, but locomotion is becoming more mechanical, and in all varieties of work the need for muscular effort is decreasing.

Money is now almost exclusively made at the expense of the wear-and-tear of nerve, as contrasted with muscle tissue ; and it is a matter of ever-increasing economical importance to keep the money-making machine, the brain and mind, at the highest productive pitch ; in short, in a state of perfect health.

The right understanding, therefore, on the part of the laity, of the way in which the altered conditions of life affect the nervous organism is of the utmost value ; and a true economy consists in making



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use of the most enlightened and modern methods of restoring it to health when overstrained, or overtaxed.

It is well known, however, in spite of this that while organic nerve diseases have received their full share of scientific attention, much less time or thought has been expended on functional nerve disorders.

France and America were the two pioneers in diagnosis and treatment, and they are still as far in advance of England in methods and therapeutics as they are in their literature on the subject.

## II

### MISTAKEN TREATMENT

THE following is a good description of the usual routine still common in nervous cases :

“ When one of these victims to hypochondria, who are commonly called *ma*

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*lades imaginaires*, has recourse to medicine for the relief of pain, or for some other disturbance, he is usually told it is of no importance ; that he is fanciful ; and some anodyne is carelessly prescribed. The patient, who is really suffering the pain he has suggested to himself, feels convinced that his malady is not known, and that nothing can be done for him. The idea that his complaint is incurable becomes intense in proportion to his high opinion of the physician's skill ; and thus the patient, who was suffering from the painful affection suggested by his mind, often goes away, not only uncured, but incurable."

It is important to observe that *a disease due to the imagination is not necessarily an imaginary disease*, but may produce various functional and even organic disturbances. A wise physician once said to me : " If a man is so ill as to say he is ill when he is not ill, he must be very ill in-

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deed." The diseases grouped under the heads of nervousness, hysteria, etc., are real in origin and effects, and formidable in their nature ; and it is high time that the ridicule, the offspring of ignorance, with which they have been so long surrounded, be entirely done away with. These unhappy patients have been greatly wronged and often cruelly treated. A nervous invalid is a far greater sufferer than a man with a broken leg ; but with a would-be sapient but truly asinine nod, we are content to dismiss the former as " only hysterical."

In a recent medical work we read : " The sister of the ward and the house physician settled between them that the case was hysterical, and the girl was malingering " (*i.e.*, shamming) ; that is, that hysteria *means* shamming. Such a statement takes us back to the dark ages, when all insanity was possession by an evil spirit.

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More sympathy and less contempt are indeed felt for a drunkard than for a hypochondriac. On this head Sir James Paget says : " To call a patient ' hysterical ' is taken by many people as meaning that she is silly or shamming, or could get well if she pleased. . . . Hysteria . . . is a serious affection, making life useless and unhappy, and not rarely shortens it."

Picture the misery of a nervous invalid in a hearty American family, say, from the Western States. " It is all fancy," is the stock phrase before her face ; " it is all humbug," the one behind her back. This ignorance is partly due to the fact that the symptoms are generally subjective rather than objective, and that observation is not so much needed in their interpretation as reasoning power.

III

PICTURE OF A CASE

LET us suppose the case of a daughter in some robust family. From the first the sufferer feels instinctively that the disease is something to be ashamed of, and to be concealed as far as is possible. This is of course only feasible up to a certain point, and as soon as the girl begins to be a trouble to others, every effort is made by her family to assure her "it is nothing," that she is only "putting it on," that she could "stop it if she liked," that she only does it "to gain sympathy," and so on. If compassion for the sufferer is shown by any member of the family it is severely repressed by the others, as being "bad for her," and "encouraging her." One who had been so treated came to me some time ago, and on entering my consulting room

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burst into an agony of tears, and exclaimed: "Oh, doctor! do you think I am shamming?"

This girl was really suffering, I advisedly say, agonies. The mental tortures, indeed, are often so indescribable that no physical pain is to be compared to them; and over and above all else is the fear that the sufferer should be dubbed "hysterical," which means and can mean to her nothing else than fraudulent.

Eventually, in most cases, matters reach such a pitch that the self-conscious sufferer, who feels by this time more of a culprit than a patient, has to see the doctor, probably the local medical man. He, possibly to some extent influenced by the family request to confirm their verdict, and believing in his heart that nerves are mostly "fancy," from a total absence in his own medical studies of any training in their pathology, very likely tells the pa-

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tient that she is all right, her pain, etc., are purely imaginary, and the girl leaves his presence being assured indirectly, and partly convinced, that she is an impostor, and that after all she *is* "hysterical."

The doctor's official sanction always makes the home persecution—though such persecution is not unkindly meant, but intended to act as a cure—more severe ; and the sufferer is soon reduced to apathy and despair. Obvious physical symptoms by this time probably supervene, and the patient gets so much worse that she is reluctantly taken to get the opinion of some eminent specialist. This, practically, is the turning-point in her life.

If the selection of the man be a wise one, and he is truly a serious student of functional nerve disorders, the patient has not been five minutes in his room before she feels, for the first time since she was taken ill, that she is understood. She begins to

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describe her symptoms, which have hitherto been treated with ridicule, timidly and apologetically, but as she finds she is gravely listened to, and apparently believed she grows bolder and more fluent, and when she has finished, she no longer expects to hear the familiar formula : " It is nothing," etc., but listens with rapt attention to her prospects of cure ; and she departs willing to follow to the utmost the directions of the first man who has treated her sufferings with respect. Should she, however, unfortunately fall, as is still possible, into the hands of a consultant but little more modern in his views than the old family practitioner, and should the great man confirm the verdict that " it is nothing," and prescribe that she " must take a change," and not " think so much of herself," her fate is practically sealed, and she departs not only unrelieved, but possibly invalided for life. It is here, it



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seems to me, that in many cases the leaders of the Emmanuel Movement might step in and guide the sufferer to wiser counsels.

### IV

#### CRUEL SUFFERINGS

WOULD that I could depict the causeless, cruel sufferings, and the chronic invalids that are entirely the results of such treatment ! Consider the feelings of a mother who all her life has given her strength to her family, and who, when at last it begins to fail and nerve symptoms set in, is made to feel a fraud and her sufferings unreal. Or, again, the case of a daughter, the sole invalid of an otherwise healthy household, who is compelled to hide her nervous dreads and agonizing pains for fear of ridicule, until either the mind or nervous system entirely gives way.

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Do not think for one moment these sufferings are imaginary or overdrawn. I should never describe them did I not know they exist in hundreds of cases to-day ; indeed, so common are they that there are few who read these lines who will not be able to recall from their own knowledge some such scene.

It is truly high time that this, the most neglected class of disease, received more attention at the hands of the profession, and that it occupied a different place in the minds of the public ; so that the added load of cruel treatment and misunderstanding should be taken away from the nervous sufferer.

When once nerve patients can go to doctors with confidence that their sufferings will be understood and regarded as real and *bona fide*, I am convinced that, so far from this tending to establish and perpetuate and foster these diseases, it will

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largely mitigate their terrors, greatly shorten their duration, and make many a life happy that is at present tortured and despairing.

### V

#### THE MIND, CONSCIOUS AND UNCONSCIOUS

Up to fifty years ago no distinction was made between an imaginary disease and one due to the imagination, and both were dismissed as malingering. It never occurred to any one that an imaginary disease was a disease a person *had not got* ; but a disease due to the imagination, on the contrary, was a disease the person *had got*. Once this is fairly understood, and we thoroughly and clearly grasp that a disease of the imagination only differs from a disease of the lungs in being more obscure and difficult to treat, that it prob-

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ably causes more suffering, *and may end in death*, we are up-to-date, at any rate, in this matter.

The difficulty is that, the disease being apparently partly of mental origin, and no mind being known or recognized by the doctor but conscious mind, he concludes that the patient must be aware of the mind action which is causing the disease, and that she is therefore to some extent to blame. The truth, which we hope will now be recognized, is that all the causative changes take place in the unconscious mind, the patient being wholly ignorant of anything but the results in the body—the pain or disease suggested. This is the true solution of the difficulty.

But I must try to explain as simply as possible what I mean by the terms “conscious” and “unconscious” minds. These expressions are in themselves misleading, and give the idea that there are two minds,

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and thus obscure its essential unity. I only use the latter term here provisionally until "mind" is generally understood to include all mind, and not only, as now, a small part of it. The mind is one; but while one part is in constant illumination, another is never lighted by consciousness; and between the two stretches a tract of uncertain extent that is sometimes in light and sometimes in darkness—the sub-conscious region.

Consciousness, after all, only represents what I *see* of my mind; but surely there are many ways of detecting its presence besides sight; and one might as well limit the body to what one can see of it, ignoring those parts that are discerned by touch, as to make consciousness the only proof of mind. We can, of course, see the image of the face in a glass, but we can just as clearly see the unconscious mind reflected in actions, and we have no more right to

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deny the existence of the one than of the other. To say you cannot think or feel unless you are conscious of the process, is to say one cannot tell a man is a watch-maker unless one actually sees him make the watch ; whereas one reaches this conclusion by seeing the watch itself which he has made. In this case you infer the process when you see the product—the watch. In like manner, the results of unconscious thought seen in consciousness prove the existence of the unconscious mind. We must not only get rid of the absurd idea that consciousness is mind, but also that it is the only proof of mind.

Mind, in fact, may be conscious, sub-conscious, or unconscious. The second state may be brought into consciousness by effort, the last cannot.

Our conscious mind, as compared with the unconscious mind, has been likened to the visible spectrum of the sun's rays, as

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compared with the invisible part which stretches indefinitely on either side. We know now that the chief part of heat comes from the ultra-red rays that show no light, and the main part of the chemical changes in the vegetable world is the result of the ultra-violet rays at the other end of the spectrum, which are equally invisible to the eye, and are only recognized by their potent effects.

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## VI

### LIMITS OF CONSCIOUSNESS

THE power to *use* our lives through the voluntary muscular and nervous systems appears to have been committed to our reason and conscious will-power ; while the power to carry on the processes of life and existence generally is under the control of instinct or unconscious mental power. We may be said to *live* consci-

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ously and to *exist* unconsciously. The two powers are variously exercised ; for while in health the conscious mind often acts to the detriment of the body, the unconscious never does, save when it is diseased. The direct limits of the conscious mind and will are fairly defined, and are generally pretty constant, though in some few individuals they extend much further than in the majority ; but under no circumstances can the will produce any direct organic change in the body. With heart and circulation the direct influence is very small. By conscious effort in some people the heart can be slowed ; and I believe there have been instances where it could be arrested. We cannot hold our breath indefinitely, but short of this can vary respiration to any extent by our will.

The respiratory and the nervous and muscular systems are the three over which the will has a large range of power,



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while over the rest its control is very limited.

Wherever the boundaries of the conscious are reached, there the powers of the unconscious mind begin ; and its actions, though only styled instinctive, may be truly said to be on the whole far more rational and beneficial than those inspired by what is always assumed to be reason, but which just as often is unreason, and, indeed, becomes at times a positive power for evil over the body—a disaster which rarely happens in the case of the unconscious mind. We think we live entirely as reasonable beings, but very few of us do, and none of us could exist for a day were we not guarded and guided incessantly by a never-erring instinct.

A great part of our mental actions being beneath the level of consciousness, the result is that the mind may play a large part in disease without our being in the

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least aware of it, or having the power to prevent it. No physician who limits mind to consciousness can, in my opinion, rightly understand the true cause of many functional nerve diseases ; and it is to this disastrous limiting of our mental processes to our knowledge of them that so much of the needless pain we have spoken of is really due.

### VII

#### SUFFERINGS IN NERVE DISEASE

IN nerve disease the *mental* sufferings are really mostly due to the fact that the conscious mind is, as a whole, sound, and hence can feel intensely the disordered state of the nervous system. This may show itself in dreads, fancies, fixed ideas, morbid thoughts, suspicions ; or perhaps loss of memory, of association, of vigour, of keenness of intellect, of quickness of feeling, of moral sense, or the faculties

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may be exaggerated in many ways ; but through it all the conscious mind is sound, and generally recognizes the morbid state of the nerves when explained, and longs to have it removed ; though in some cases the true condition is not perceived.

The *bodily* sufferings may range from mere weakness to the agonies of almost every known disease, which can all be reproduced by the unconscious mind with perfect fidelity, even against the conscious will or wish of the person, and certainly without his knowledge.

It will be readily understood, without entering into details, what a range of suffering is comprised here in mind and in body ; in fact, it may be said once for all that in no other disease, not even in cancer itself, is such a variety of acute and often intolerable pain possible as in functional nerve disease ; and this class undoubtedly contains some of the greatest

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sufferers on earth. Not only does it consist in the causes we have enumerated, but superadded is often another, which inflicts intolerable agonies, and that is the apprehension of the loss of the mind—though fortunately this but very seldom comes to pass.

### VIII

#### NEURASTHENIA AND NEUROMIMESIS

LOOKING at the classes of nerve diseases of functional character we find they fall into two great groups—the *Neurasthenics*, or sufferers from nerve weakness of various kinds, and the *Neuromimetics*, or sufferers from unconscious mind disorders of an “hysterical” nature.

The first class of neurasthenics have, as we have pointed out, only recently been treated with respect as real sufferers, and yet “neurasthenia,” says Allbutt boldly,

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“is neither a sham nor a figment. It is no mere hotchpotch into which odds and ends of nerve troubles are thrust.”

The word “neurasthenia” simply means nerve weakness. The term itself was unknown in England before 1886, though used earlier in America and Germany.

Neurasthenia used to be called hypochondriasis, being of course put down at first to that long-suffering organ, the liver. The term “hypochondria” is now reserved for a fixed delusive idea of some particular disease or local suffering. Herman defines it as “the belief without cause of serious bodily disease.” This brings it very near hysteria, which is largely the nervous mimicry of disease.

Neurasthenia and neuromimesis, or hysteria, may of course co-exist ; but the former is decidedly more common in men than the latter.

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There are many varieties of neurasthenia. When the chief trouble is in the head, we speak of cerebral neurasthenia ; when it is in the spine, of spinal neurasthenia. In some the abdominal viscera are affected, and this is visceral neurasthenia. In others a very common form is sexual neurasthenia, and this is often considered the most incurable, and is certainly the most troublesome to deal with. It is chiefly found amongst men.

The classes of neurasthenics vary as much as the varieties of neurasthenia. There are three classes clinically constantly observed—the patients who look perfectly well and are cheerful, the nervously ill and wretched, and the mentally ill and gloomy. The first class are well nourished, plump, restless, and talk without ceasing ; but the other two are downcast, and the latter especially will hardly speak. Idlers are frequently neuropaths,

and need equal treatment for body and mind. This is generally successful if these idlers are educated people.

But the subjects of functional nerve disease are by no means always drawn from the same class, either mental, moral, or physical. We find sufferers amongst the greatest and the least, the noblest and the basest, the strongest and the weakest, amongst men and women. The same elements, after all, exist in great men and neuropaths; only in the former there is power to subordinate the means to the end, and to keep the idea noble and the habits excellent. Nervousness, after all, is an excess of self-consciousness of a normal quality.

Turning to neuromimesis, which simply means nerve-mimicry, it will be observed I do not use the word "hysteria" at all. I have already pointed out that from maltreatment and misunderstanding this

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word has become most undeservedly an actual reproach ; so that to call a person " hysterical " is to give him a bad name.

For this and other reasons the word " hysteria " has become so unpleasant and misleading that it should be used as seldom as possible, and to this end I think the word might be severely restricted to those cases described under this head by the most modern authorities, which are mainly characterized by alterations in the field of vision, by sensations in various parts of the body, and by convulsive attacks. Neurasthenia and hypochondria, at any rate, should never be confounded with it. There may be and always are borderland cases ; but we should be clear that neurasthenia is not, and should not be called, hysteria.

I may repeat that in all that I have said, and shall say, I refer to functional nerve diseases only. It may be that some



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of my readers may not understand the full significance of this term.

It is used in contradistinction to organic nerve diseases, which form, as I have pointed out, a large and well-explored group, resting one and all upon some gross and ascertained organic change in some of the nervous structures of the body. If it is in the nerves ending in the body it is *peripheral*; if it is in the structure of the cord it is *spinal*; if in the brain, *cerebral*. These organic diseases are less characterized by pain (of mind or body) and more by other changes than is the case in functional nerve diseases. The symptoms are commonly those of paralysis in various forms and parts, or of imperfection of muscular actions and of sensations; but though as a rule the symptoms are more severe, they cause less distress to the sufferer, and are generally treated with much more interest

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and respect by the doctor than those of functional nerve disease.

It will greatly encourage my readers to remember that "functional" generally means "curable"; whereas too often "organic" means "incurable"

### IX

#### MENTAL CAUSES OF NERVE DISEASE

I now turn to the causes of functional nerve diseases. These are predisposing and exciting.

The predisposing cause to nerve trouble is principally a nervous diathesis or disposition. People are born nervous; that is, they are born with the nervous system unduly predominant, less under control, less orderly in its action than in other people. No doubt a highly developed nervous system *with adequate control* is the best type for man or woman; but without

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this control he or she joins sooner or later the ranks of nerve sufferers. The great predisposing cause is therefore heredity ; but (and this may be noted as important), if the family history only reveals nervous troubles in other members as distinguished from loss of mind in any form, the invalid, however severe his symptoms and great his sufferings, is not likely to cross the border-line of sanity to the other side.

The exciting causes may be mental or physical.

The leading *mental* cause of nervous disease is worry, first and foremost, rather than work. Properly regulated brain-work no more leads to nerve disease than hard manual labour leads to disease of the muscles. Indeed, it is so far from injuring the nerves that it is one of the greatest sources of their strength, and one of the strongest safeguards against neurasthenia. Worry, however, is an unmitigated

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evil ; it is a most vicious habit, doing good to none, but invariably damaging more or less the nervous system of the one who gives way to it. This must be due to the constant cross-currents of thought that eddy backwards and forwards in the brain, and to real fatigue and difficulty in finding the resultant that shall issue in action from among a large number of conflicting forces.

Next to worry as a cause of nerve disease, or perhaps bracketed with it, we should be inclined to place sudden mental idleness, such as schoolgirls experience when all at once transformed at the close of the last school term into "young ladies." The change from working every day through a long time-table to the peaceful occupation of arranging the flowers in the drawing-room for half an hour daily, has a very marked effect on some natures, and they readily become a prey to

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nerve disorders from the abrupt cessation of brain work. If one might for a moment play the part of adviser here, one would suggest, when school days are over, six or twelve months of modified work at those essentials that are invariably left out of the school time-table—we allude to domestic duties of all sorts, nature lore, hygiene, and other household matters.

Long-continued strain from any reason is another cause, and so is overwork of all sorts, especially if combined with under-feeding, as is so common in the poorer classes. Bad mental surroundings, such as association with other nerve sufferers or anxious or fractious parents, are other agents; and there are many more.

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### X

#### PHYSICAL CAUSES OF NERVE DISEASE

TURNING to the *physical* causes, which, however, generally act in conjunction with mental, we would place first general ill-health, especially if dyspepsia be present; too much physical work is seldom a cause, but too little exercise frequently is. Sudden change of surroundings of any sort frequently develops nervous disease, as when a man retires from business, a girl gets married, or sudden loss of or increase of fortune takes place. Shock arising from accidents, bad news, etc., is a cause; so is extreme grief or extreme joy. Such, then, are the principal sources of nerve trouble.

Now, nervous people are the very salt of the earth, and the leading men in every profession are drawn from their ranks.

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They are men with brains that thrill, that feel, that are quick in action, firm, clear and of high organization. It is the nervous men that rule the world, not lymphatic vegetables. Listen to an impartial sketch of the type :—

“ The skin is dark, earthy, pale, or may be of any shade, and is often hot and dry. The skull is large in proportion to the face ; muscles spare, features small, eyes quick, large, lustrous ; circulation capricious, veins large. Face characterized by energy and intensity of thought and feeling ; movements hasty, often abrupt and violent, or else languid. Hands and feet small, frame slight and delicate. Require little sleep. Prone to all nervous diseases. Always seem to be able to do more than they are doing. The character may be, on the one side, admirable for its powers of mind and insight, for its lofty imagination ; while, on the

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other, it may be disfigured by impetuous and unruly passions. To this class belong the most intellectual of the race—the wit-tiest, the cleverest of mankind. These are the poets, the men of letters, the students, the professors, or the statesmen. Their great dangers consist in uncontrollable passions. *They feel pain acutely.* Nevertheless, they can endure long fatigue and privation better than the sanguine. They form the leaders of mankind. Amongst women there are delicacy of organization, quickness of imagination, and fervour of emotion; but they are beset with danger, from want of control of their great powers.”

Now, it is the children of these people who, inheriting the nervous organization of their parents without having their safety-valve of hard work, so often fall victims to nervous diseases.



XI

CLASSES AFFECTED

PASSING now from generalities, we will consider a little more in detail the subjects of neurasthenia and of neuromimesis, taking the former first. In neurasthenia we have to do with every variety of brain and nerve exhaustion that may show itself physically in many various movements and actions, or mentally in every form of "nervousness" from slight irritation to extreme nervous debility and different varieties of nerve aberration.

Cases of true neurasthenia, that is, of nerve irritation or exhaustion, dependent upon external causes or on some bodily illness, are mainly physical in their origin; the mind, conscious or unconscious, being only affected in a secondary degree as a result of the nerve condition.

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On the other hand, all cases of hysteria or neuromimesis contain a distinct primary mental element, which is an affection of the unconscious mind over and above any mere question of nerve condition, while all other cases of delusions, fixed ideas, true melancholia, and other slight aberrations, reveal a primary disturbance, want of balance or unsoundness of the conscious mind or reason, and these are generally recognized as true mental cases.

Neurasthenia is by no means a disease of degenerates, or of weak-minded people, any more than it is a species of malingering. In my experience the larger number of the victims to it are people of good and even great mental powers, who from an over-use of these very powers, or at times from a want of use of them, have fallen a prey to it.

As regards causation, in 210 cases 62 have followed family disappointments, 24

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financial difficulties, and 47 overwork. Twenty-nine cases occurred after influenza, 22 acknowledged venery and other various sexual excesses ; in 16 females it complicated pregnancy and the puerperium, 8 were directly traced to alcoholic excesses, and 2 were produced by high temperatures experienced during their avocations.

A prominent factor is that of hereditary alcoholism. In the early years of the century large quantities of spirits, etc., were almost universally consumed, and where the alcoholic tendency is not directly apparent its influence is felt in the unstable nervous equilibrium of the present generation. Lack of proper nourishment, insanitary dwellings, and monotony of existence are amongst some of the causes that need attention in order to prevent its further extension.

## XII

### SYMPTOMS OF NEURASTHENIA

NEURASTHENIA is in two stages, irritation and exhaustion. Physically the first may include constant or intermittent movement of body and face, sharp, ringing cough, sudden hoarseness, quick and irregular breathing, starting, twitching, flushing, palpitation of the heart, tenderness of the scalp or spine, headaches at the top and back of the head, congested look of the eyes, noises in the ears, sleeplessness, dyspepsia and flatulence, perspiration, flying pains and cramps, and neuralgia in various parts.

Mentally, we get timidity, irritability, melancholy, and a dread of being alone, or "monophobia"; or in a crowd, or "agoraphobia"; or in close, confined spaces, or "claustrophobia." There is

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little mental control or power; wrong words may be spoken or written.

The second stage is characterized by physical weakness, dilated and sluggish pupils, dimness of sight, general exhaustion, mental lassitude and apathy, occasionally varied by a false and capricious but evanescent energy. It is often combined in varying degrees, as would naturally be supposed, with nervous irritability, and frequently with hysteria.

So far from moving about, the patient is quite still, and becomes increasingly difficult to arouse to an interest in his surroundings. The symptoms in both stages are very variable at first, but tend to become increasingly fixed as time goes on.

## XIII

## CAUSES OF HYSTERIA

TURNING to hysteria one symptom is generally *pain* of some sort having the character of distinct disease—as in the chest resembling pleurisy, in the heart resembling a form of heart disease, in the spine resembling spine disease, in the knee resembling rheumatic gout, or elsewhere. In such cases even the skin is tender, and a slight touch hurts as much as a heavy one, which is not the case in local disease. Or, on the other hand, any part of the body, whole limbs or isolated patches, may be insensible to pain, and be pricked without its being felt. This pain, we repeat, differs in its origin from all other, being neither neuralgia (or pain arising in the nerve itself), nor caused by any body disease; but, arising in the ideal centres of

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the brain, it is probably transferred by vibration to the nerve centre belonging to that part of the body with which the idea is occupied, and the pain is referred to the nerves connected with this centre that commence in that part of the body where the pain is said to be felt and the disease supposed to exist.

As to this internal causation we may use again a familiar illustration. It is true that, however much the hall doorbell may ring, though we always say there must be some one there, this by no means follows, for other causes may move the bell. So though we may say a swollen and inflamed knee shows disease of the joint, it may not be so; for a slight disease *in fact*, as a sprained knee; or *in memory*, as the continual painful recollection of one; or *in association*, as continually hearing about one, or reading about one, or seeing one, may so cause the centres in

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the brain that govern the pain, swelling, heat, and stiffness of the joint to vibrate, that these symptoms appear without any actual disease being present, or long after it has ceased to exist.

We must remember that while we may be wrong, when the doorbell rings, in saying there is some one there, we are certainly wrong, if we go there and find no one, in saying it is nothing at all. And yet we know it is this which is being said every day by some doctors, through want of any training in these matters, combined with too great training in believing only in what they can see or feel or hear. If such men find there is nothing wrong with the knee-joint, however loudly the patient may complain, they declare and stick to it that he has nothing wrong with him, and suggest that the patient does not really feel the pain at all; or, in other words, that the bell never rang.



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Now the bell *did* ring, and the disease does exist ; only, instead of being a common affection or disease of the knee, it is an obscure one of the brain. See what an injury is unconsciously inflicted on a nervous sufferer, who, feeling agonizing pain in the knee or back, is first well pulled about, and then, because nothing can be felt at the spot, is calmly told that nothing is the matter, and is sent away with the diseased ideal or other centre in the brain uncured.

### XIV

#### SYMPTOMS OF HYSTERIA

LET us now briefly run over the symptoms of emotional hysteria proper, and then those of simulating hysteria or *neuro-mimesis*.

Amongst the symptoms of emotional hysteria may be included sharp cough,

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spasms, convulsions, and choking from a ball rising in the throat; laughing immoderately and crying, or both together; sudden movements more or less purposeless. The spasms may be local or general, or of any groups of muscles,—as of the chest, producing difficulty of breathing with signs of suffocation; or of the arm, or leg, or finger, or toe, producing temporary or permanent contraction of the part: these symptoms are made worse by sympathy, which simply feeds the vitiated ideal centres. The convulsions or hysterical fits are violent, and are usually ushered in by suffocation and pain on the rising of the “globus” or ball in the throat. The attacks are not very sudden, there being generally some struggling first. The patient then often shrieks, and becomes partly, not wholly, unconscious, the fit being aggravated by any notice or sympathy, for which there is often a great

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desire. The patient falls without hurting herself, and the fit rarely occurs in the night or when there are no bystanders. Nevertheless, the hysterical convulsion is in no sense a sham. The back is generally arched, which is rare in epilepsy, and the movements and language are more or less purposive. The tongue is not bitten. There may be several fits or only one.

Mimetic or imitative hysteria, neuro-mimesis, is not characterized by these attacks or general sensations, but simulates every known disease, including tumours, deafness, blindness, dumbness, paralysis, St. Vitus' dance, etc., and is capable of producing, curiously enough, the highest temperatures of fever. In every case, though so various in their manifestations, it is probable that the cause is the same ; and that the disease is first unconsciously pictured in the ideal centres, whether from

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these being abnormally excited or disordered, or from some slight pain or symptom in the body suggesting the disease ; or from fear of the disease, or seeing it in others, or having it suggested to the mind : and that in these ideal centres the impression is so profound that the disease is not only believed by the sufferer to exist in the body, but that its symptoms are absolutely but unconsciously reproduced, by transference from ideal to motor and sensory nerve centres, with such amazing accuracy as often to deceive physicians themselves.

Hysteria, is, therefore, in the broad sense, a disease that manifests itself either in exaggerated emotional displays with fits, or in the accurate but unconscious mimicry of known diseases. It will thus be seen that it is widely different from "nervousness," or neurasthenia, with its long train of well-marked nerve symptoms

that suggest no disease but the one that is there. In neuromimesis there is no intention to deceive; and it must carefully be distinguished from malingering or shamming, which is a direct attempt at fraud, and for which no contempt or ridicule can be too severe, though of course the two may at times co-exist. The essential difference that determines the question of fraud is that in hysteria the power that perfectly produces the symptoms of the disease is the unconscious mind, a force of which the sufferer is necessarily wholly ignorant. In the latter, the agent that clumsily feigns some disease is the conscious mind, of which the patient is cognizant, and for which he is responsible, and this alone constitutes fraud.

## XV

## MENTAL THERAPEUTICS

IN speaking now of mental therapeutics, it must not for a moment be imagined that these are the sole means of cure at our disposal in functional nerve disease. I will discuss later other means by which these sufferers can be restored to health.

Mental therapeutics cannot, however, be omitted in any treatment of nerve disease, and a knowledge of their great value is essential to every physician who would excel in the cure of these disorders.

Mental therapeutics, though universally used, more or less, are seldom spoken of or studied scientifically by the profession ; and are not in much favour even amongst the very men who (often unconsciously) largely use them.

For there can be no doubt that the force

of mind in medicine, not being a regular subject of scientific study in medical schools in this country, has often been used by clever and unscrupulous men for their own advantage rather than that of their patients ; and the disgust rightly felt by honest men at such practices is, no doubt, a strong reason why the subject is neglected.

I feel quite sure, however, that all such reasons will fall to the ground when the fact of the unconscious mind is admitted, clearly and definitely, by scientific men ; and once its powers become generally recognized they will at last, after long neglect, be made the subject of serious study.

There are two mighty powers for good in every physician worthy of his name—what he *knows* and what he *is* ; but, alas ! as a rule he only values the former, and places all his reliance on the hieroglyphics

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in his prescriptions. But there is a consciousness, in every actual or potential patient who may scan these lines, that there is something about his doctor that does him more good than the medicine, which indeed he does not always take. And the doctor he likes is the one he sends for, in spite of the fact that the other doctor in the town has a greater scientific reputation and a longer string of letters after his name.

One of the last words of Henry Gawen Sutton, my teacher of pathology at the London Hospital, was : "Don't underestimate the influence of your own personality. Learn to give confidence to your patients." A presence is of course felt in proportion to its power.

To constrain a feeble brain to be governed by a good and strong one is not a superhuman labour for one who goes about it adroitly. *The moment the eye of*



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*the patient meets the eye of the physician, psychological action, influencing the course of the disease, at once takes place through the medium of the patient's unconscious mind.* The depression caused by a doctor's bad manners or gloomy looks may be combated actively by the patient's reason, but will yet have a bad effect, *malgré lui*, on his body through the unconscious mind, or "*instinct.*" Just as with our material science and physical skill we seek by drugs and other agents to influence the body for good, so invariably (and, as I have said, most often unconsciously) does the physician's mind influence that of the patient and through it his spirit, soul, and body. The "gift of healing" that some men seem to possess to a marvellous extent, so that few sick can leave their presence without feeling better, is a purely unconscious psychic quality, at any rate, in its origin; though

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like other gifts, it can of course be perfected by use.

Manner is much in medicine, and the personal presence is a power in practice, and both are worthy of a serious consideration they seldom get.

Continually the consulting physician is brought face to face with cures, aye, and diseases, too, the cause of which he cannot account for. And is he not often surprised to find that a continuation of the same treatment originated by the local practitioner is, when continued by his august self, efficacious? And is not the local practitioner not only surprised but disgusted as well to find such is the case?

And this is often what happens in functional diseases, where the patient is unusually responsive to mental influences.

XVI

THE FORCE OF MIND

A MALADY induced by mental causes can only be cured by mental remedies. A full recognition of the value rightly attaching to the mental treatment of physical ailments will improve the usefulness of the physician and materially assist in the recovery of his patients. In disease, functional or organic, the therapeutic value of faith and hope, *though not in our textbooks*, is often enough to turn the scale in favour of recovery.

For, although drugs are still administered in nervous disorders, but few medical men now believe that they are the entire cause of the cure ; for very gradually it is beginning to dawn upon us that most nervous diseases, at any rate, are

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easily and naturally treated by mental therapeutics, and that the still persistent efforts to cure them by the stomach are neither reliable nor rational.

It ill becomes, therefore, the medical man who recognizes in these cases that it is the mind which cures to decry any form of mental treatment, if carried out with honesty for the patient's good, however little its process may be understood by him in detail. We have seen that the powers of the unconscious mind over the body are well-nigh immeasurable; and believing, as we now do, that our old division into functional and organic diseases is merely the expression of our ignorance, and that all diseases, even hysterical, probably involve organic disturbance somewhere, we are prepared to believe that faith cures, putting into operation such a powerful agent as the unconscious mind, or, if you prefer the formula, "the forces

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of nature " *are not necessarily limited to so-called functional diseases at all.*

There is no doubt all this will soon be fully recognized, and the importance of utilizing the power of psychotherapy will be everywhere admitted. The result will be that attention will no longer be exclusively concentrated upon physical phenomena or bodily symptoms, but the man *as a whole* will be more studied—body, soul, and spirit ; and in curing any one part the powers of all three will be used in aid.

" A day will come," says De Fleury,<sup>1</sup> " when there shall arise an upright and intelligent physician, strong enough to defy ridicule, and authorized by a noble life and the merit of his labours to lay claim to the superior dignity of a moralist. If he knows the human heart well he can

<sup>1</sup> De Fleury : *Medicine and Mind*, Prize Essay of the French Academy, p. 224.

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draw the sick of soul to him. The sound medical moralist might be able to double the amount of voluntary energy and moral soul-strength in us all." Such a picture seems a combination of clergyman and physician.

Dr. A. Morrison,<sup>1</sup> President of the Aesculapian Society, says : " We often do less than half our duty in not exploring the mental life of the patient. . . . A good deal has been written on prolonged vascular tension due to physical causes. Is there no such state as prolonged mental tension due to moral causes ? . . . In such cases, if the physician is to be of any service to his patient, it must be by the agency of mind on mind ; and this takes us out of the vestibule littered with microscopes, crucibles, and retorts into that inner chamber—the holy of holies in the life of a physician and his patients—where

<sup>1</sup> Dr. A. Morrison, *The Practitioner*, 1892, p. 27.

heart and mind are laid bare to the sympathetic gaze of a fellow-man, whose discretion may be relied on, and who may, from his training in the knowledge of the human soul as well as the human body, be able to cure his brother of a most disturbing factor in his life beyond the reach of the advanced therapeutics of a purely physical kind."

## XVII

### GOOD MENTAL QUALITIES

BEFORE leaving this subject we may look at some mental qualities that are recognized as curative agents.

Sir John Forbes gives as psychic powers of cure : augmented hope, faith, cheerfulness, mental activity, decreased anxiety, mental work, new motives for mental action, new motives for physical life, soothing moral and religious principles.

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“Imagination,” says Sir J. C. Browne,<sup>1</sup> “is one of the most effectual of psychical agencies by which we may modify the conditions of health and disease.” A disciplined imagination is one of the most valued tools of a physician.

A strong will is a good therapeutic agent. Mental therapeutics may be directed to calming the mind in excitement, arousing feelings of joy, faith, hope, and love, by suggesting motives for exertion, by inducing regular mental work, especially composition, by giving the most favourable prognosis possible, by diverting the thoughts from the malady.

Sympathy, religion, common sense, patience, indifference, neglect, altruism, philanthropy, ambition, are all at times good mental medicines, and it is with these that the Emmanuel Movement so largely concerns itself.

<sup>1</sup> See Sir J. C. Browne, Leeds Address, 1889.



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The doctor himself, his illegible prescription, his room, and even his fee (if impressive) are all valuable therapeutic agents and effect the mind unconsciously, besides their conscious effects on the stomach and pocket.

Sympathy is indeed a powerful drug in the hands of a skilful administrator ; for, after all, patients think much more of the doctor than his prescriptions ; while he—poor man—as we have already said, generally thinks his pharmacy all and himself nothing.

Success largely depends upon our striking the keynote of the characters we have to deal with. “ In nerve disease,” says Coleridge, “ he is the best physician who knows best how to inspire hope.”

A wise doctor pays many visits that are not confined to strictly professional topics ; for in them the doctor learns much, as the unconscious mind displays

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itself before him. Indeed, it is not too much to say that until the doctor has seen his patients at their ease in their own surroundings he never really fully knows them. The stiff ten minutes in the consulting-room does not reveal much of the complex causes of a difficult case of functional nerve disease.

It is thus that a family physician in the first instance has the greatest opportunities of mental treatment. His blue pill may be useful, but his opportunities of social intercourse, his tact in encountering false notions and instilling healthy ideas, are the most powerful remedial agents he possesses.

### XVIII

#### VARIETIES OF APPLICATION

THERE are at least four ways by which mental therapeutics can be applied to disease :

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1. By the direct active power of the unconscious mind inherent in itself, and generally called the *vis medicatrix naturæ*.

2. By the unconscious mind influenced directly by surrounding personalities or other unconscious agencies acting as suggestions.

3. By the unconscious mind influenced indirectly by the conscious, which has faith in persons, systems, places, etc.

4. By the unconscious mind indirectly acted on by the conscious by distinct effort—in determination to get well—to shake off illness, ignore pain, etc.

I must not enter on these varieties in detail, but I may point out that, broadly speaking, mental therapeutics are divided into natural and artificial; the former consisting of the healing power residing in the body itself and known as the *vis medicatrix naturæ*, and the latter of the various means used by the physician con-

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sciously or unconsciously, that reach the disease through the mind of the patient.

With regard to natural mental therapeutics, the first point perhaps to consider, and one of great interest, is what is really meant by the well-known expression *vis medicatrix naturæ*.

### XIX

#### THE VIS MEDICATRIX NATURÆ

It appears to me that this *vis* consists of the natural power resident in the unconscious mind to preserve the body against its enemies of all sorts; and, if these should have gained an entrance in the shape of disease or accident, to combat them vigorously; largely by what we call "symptoms of disease," and also by other processes. These "natural powers," however, form, after all, only a part of the mental factor in therapeutic medicine.

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Further powers can be aroused and brought into action by mental therapy, in stimulating the patient's own mind to greater efforts in various ways which we shall consider. So that the *vis medicatrix naturæ* and the energy aroused by mental therapeutics represent together the powers of the unconscious mind in its beneficial rule over the body. We will adduce further reasons for this view as we proceed.

Dr. Mitchell Bruce writes respecting this agent:<sup>1</sup> "We are compelled to acknowledge a power of natural recovery inherent in the body—a similar statement has been made by writers on the principles of medicine in all ages. . . . The body *does* possess a means and mechanism for modifying or neutralizing influences which it cannot directly overcome."

"I believe," he continues, "that a natural power of prevention and repair

<sup>1</sup> Dr. Mitchell Bruce, *Practitioner*, xxxiv, p. 241.

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of disorder and disease has as real and as active an existence within us as have the ordinary functions of the organs themselves."

The most, then, a doctor can do is to assist the body in making use of this great power, which, we may once more repeat, is really nothing more than the action of the unconscious mind. The *vis* is a fine illustration of the power of the mental factor in pathology if not literally in medicine. So great indeed is this natural power that not the most skilled combination of drugs is of any avail without its aid, while the most haphazard remedies of the purest empiricism can accomplish marvels if backed by this ever-present force. But for this marvellous power, a morbid disturbance once set up would inevitably continue to the point of annihilation; for treatment addressed to the living body *is absolutely meaningless ex-*

cept as an appeal to such powers of resistance as a patient possesses. When these powers of the unconscious mind fail, as in the closing scenes of any fatal illness, it is idle to expect anything from treatment, as of course we all know death really is the result of the failure of the *vis medicatrix naturee*.

## XX

## SELF-TREATMENT

WE will turn now to the question of the cure of these diseases, confining ourselves in this chapter to considering what patients can do for themselves, either entirely apart from the doctor, or with his aid and supervision.

There can be no doubt that few patients are aware how much they can do for themselves when suffering from incipient functional nervous disease. Before it ever gets to a medical stage, when pro-

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professional help must be called in, they can arrest it and regain their health by their own treatment in many cases.

The first step, obviously, is to remove any possible cause that may have produced or contributed to the illness.

A change of diet, of life, of surroundings, of climate, of work, of companions, or of habits may be necessary ; and these, at any rate, are within the patient's power to make, though it frequently happens that the trouble and responsibility involved make him far happier if he first saddles a doctor with the responsibility of his deeds, by acting on " medical advice."

Many and many a man comes to a doctor, not because he does not know what causes his illness and how to remove it, but because he lacks the courage to take the necessary steps, and only when strengthened by the doctor's fiat has the resolution to act.



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We need not enter into particulars of such actions, which necessarily vary with each individual case : suffice it to say that the patient can do much to cure himself in the early stages of "nerves" by taking common-sense measures to remove the causes of his disease, without taking any drugs whatever. One of the first points to note when the nervous system is on the verge of becoming unbalanced, is to retain by every possible means one's self-control. For this reason tears are often dangerous then, and should be restrained, except in some extreme cases where they afford necessary relief. If a state of nerves or nervousness comes on, anything and everything should be done to avoid a breakdown, which always paves the way and makes it easier for a second—just as a horse which has run away once wants to run away again.

To this end a brisk walk in the open air

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is beneficial ; or, if this be not possible or prudent, a very good plan is to undress completely and at once, take a warm bath, followed with brisk rubbing, and then dress again, preferably in fresh things.

But the patient can do more. He can definitely attack the nerve symptoms, and this in two ways ; either by counter-irritants, thus distracting attention from them by concentrating it elsewhere ; or he can directly face them and overcome them by exerting the force of mind over the body—by will, by the formation of habits, and in other ways.

The power of the mind over the body has limits, but they have never yet been ascertained. What a patient can do to cure himself, the forces he can set in action, are as yet unknown. We are inclined to believe they are far greater than most imagine, and will undoubtedly be used more and more. A strong will is a good

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therapeutic agent. Mental therapeutics may be directed by the patient himself to calming the mind in excitement, arousing feelings of joy, hope, faith, and love ; by suggesting motives for exertion, by ordinary regular mental work, especially composition ; by giving oneself the most favourable life suited to cure the disease, by diverting the thoughts from the malady.

### XXI

#### AUTO-SUGGESTION

THE cultivation of the will greatly increases its power. But the mere determination, however strong, to be freed from the nervous sufferings does not always drive them away ; we have a far greater power to effect this, and that is the power of auto-suggestion.

I do not say for a moment this is as efficacious as enlightened medical treat-

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ment, but it has these advantages : that it costs nothing, that it can be applied at home, and that it requires no drugs nor apparatus. This auto-suggestion differs entirely from hypnotism in that there is no hypnotist, and the patient has not to go to sleep, but is in full possession of his faculties. What he has to do is carefully and systematically to saturate his brain by suggestion with what he wishes himself to be or to become. This can be done by speech, by thought, by sight, and by hearing. Here are four brain-paths, all of which tend to set the unconscious mind—the *vis*—to work at the process of cure.

The point to see in this method of cure is that after all the condition of the patient is often so nicely balanced that a little may turn the scale the right way.

Liébeault, Vogt, and Bernheim point out in various ways that great results are frequently determined by emotion-ideas

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or "dominants" themselves insignificant. A man outside a baker's shop may be just balanced between stealing or not. Hunger prompts the one way, principle the other. Now, if an emotion-idea is presented to his mind of his starving family at home, he takes a loaf and becomes a thief. If, on the other hand, a vision of prison or the verse "Thou shalt not steal" rises forcibly in his brain, he walks away. In the same way in many nerve affections a comparatively slight self-suggestion will enable us to do what we otherwise could not, and so overcome some nervous dread.

For instance, a person with some unreasonable fear that is poisoning his life away—besides removing any contributing cause, besides combating it with his will-power—actively employs auto-suggestion by bringing his reason to bear on it; and shows its folly to himself by *saying* aloud

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at the most impressionable time, when just waking or falling asleep, how unreasonable the fear is, by *thinking* similar thoughts, by *seeing* in print the folly of his fears described, and by *hearing* others say the same. This may not cure the trouble in all instances, but it will in slight cases be found effectual, and is at any rate innocuous.

Besides this, some definite domestic treatment may be added. As a prophylaxis against incipient neurasthenia we may mention for women a day's complete rest in bed ; and for men a week-end away from home, at a good boarding-house in the country or at the seaside.

For incipient nervous dreads or ideas, sometimes hard enforced work, that engrosses the mind as well as tires the body, is an admirable curative. Of course in these and many other methods disappointment may result, and time may be lost,

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and in all of them the counsel of a wise physician to direct the details of auto-suggestion, etc., is a great help; but in the absence of this we are sure that a great deal can thus be done by the patient himself without medical advice.

One great point is for the patient thoroughly to disabuse his mind of the idea that these nervous disorders are a sign that the mind is going. This is often the worst torture of all to bear; indeed, so bad is it that sometimes when it is removed all the other symptoms disappear as if by magic.

Let the sufferer, then, in the earlier stages of nerve trouble, seek to remove the cause, to combat the symptoms by his will, by suggestion, and by habits and occupations calculated to cure them.

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### XXII

#### GENERAL TREATMENT

THE first thing, obviously, is to re-make as far as possible the vitiated body and brain with fresh blood and nerve ; and then, when we have put the patient into the best possible bodily health, we shall have cured the physical cause of the nerve disorder at any rate. Then, or even simultaneously, any mental and possibly moral cause in the unconscious mind must be deliberately, scientifically, and systematically attacked by the careful substitution of good habits of thought and action for bad. Here, as in many other ways, the special work of a Christian and moral adviser is of the greatest service and indeed indispensable. This is done mainly by suggestion, but without any of the doubtful and unpleasant accompaniments of hypnotism.



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Hypnotism is indeed by no means specially suited for hysterical cases. Ernest Hart, who collected much information at the Salpêtrière, writes : " Charcot, Richet, Babinski, and others have concluded that for curative purposes hypnotism is very rarely useful, generally entirely useless, and often injurious."

As a matter of fact, useful therapeutical suggestions can perfectly well be made naturally without hypnotism by one competent to make them, whether he be a clergyman or a physician.

It is not, however, enough in mental therapeutics to present good suggestions ; we must also remove previous bad ones. Such a patient must therefore be isolated, to avoid conversations about, and sympathy being shown with, the patient's sufferings ; all of which keep up the action or vibration of the diseased ideal centres.

The best cures of hysteria are effected

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through the unconscious mind. If the case is in every way in good health, and has not entered the vicious circle of dyspepsia and debility, it may be cured instantaneously by applying to the irritated ideal centres that keep up the disease, good suggestions, consciously or unconsciously, sufficiently powerful to overcome the bad ones. Suggestions are thoroughly effectual if one uses boldness and force and gains the respect of one's patient.

If all this appears as novel as some of the terminology here used, it is simply because mental therapeutics is still the Cinderella of medical science, for it is yet very dubious orthodoxy to suggest that there can be any means of cure more potent than those found within the revered pages of the Pharmacopœia.

This rational and psychic treatment is, however, certainly gaining ground. It has, as we have said, a negative and a pos-

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itive side. The negative consists in removing injurious influences from the patient's mind, whether they be objective from the outer world, or subjective from the patient's own disordered thoughts; the positive, in infusing into the patient's mind curative mental influences, such as hope and rational ideas, which tend to counteract the unsound mental action. It is needless to say that to be successful, a combination of tact, knowledge of human nature, patience, and temper that all do not possess, is required.

Such tact and character are every whit as conducive to success as a scientific equipment.

It is important to remember that, when the brain is restored to health by good nerve tissue and healthy blood, it can be made by suggestion to exercise as healthy an influence over the body as previously it exercised a harmful one. If ideal centres

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can produce ideal diseases, surely the rational cure is by first bringing these ideal centres into a healthy condition, and then making them the means of curing the ideal disease. Mental disease requires, and can ultimately only be cured by, mental medicine. When will this be understood? And when will nauseous drugs cease to be administered to a mind diseased?

### XXIII

#### VALUE OF CHRISTIANITY

I MUST here add one word about religion. While it is true that the morbidness and over-introspection that accompany various sorts of fanaticism form one of the greatest emotional causes of hysteria, on the other hand true Christianity in its

Divine simplicity as taught by its Founder is most beneficial to the mind. Dr. Ormerod may be quoted here. He says : " Few things are more opposed to hysteria than the trustful, patient, altruistic spirit inculcated by Christ ; and few things more conducive to it than the excitement seen in revivals, or the mysticism or self-conceit which sometimes poses as religion."

As in all else, it is the true that helps ; the imitation only harms.

Here, therefore, we bring our remarks to a conclusion. Enough has, perhaps, been said to rescue nervous sufferers from the undeserved contempt with which their diseases are so often treated, not only by their friends, but even by their doctors ; to show the real character of the disease, and how suited it is for the special ministrations of the founders of the Emmanuel Movement ; and, further, to

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indicate the lines of rational treatment, by which cases of gravity can alone be cured.

Nothnagel's saying that "only a good man can be a good physician," is true in the highest sense.

THE END.